

III.—*The Present Position of American Anthropology.*

By THE REVEREND JOHN CAMPBELL, LL.D.

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Every science is in danger of being discredited by the vague theories of early investigators into the problems which its subject matter presents. Such has been the case with studies regarding the nature and origin of our aborigines, and that so signally as almost to have brought the labours of the Americanist into contempt. The connection of these aborigines with the lost tribes of Israel has long been abandoned, and their association with the Mongols of Kublai Khan has now hardly a defender, but occasionally an advocate of a Chinese original airs his views, and otherwise wise men put faith in Plato's mythic Atlantis. Necessarily the first stage of every science is one of speculation on the basis of a few carelessly observed phenomena. These phenomena furnished a starting point which was straightway, according to the reasoning of our grandfathers, converted into a logical premise major or minor; the corresponding second term was found in the peculiarities, histories or traditions of certain Old World peoples; and the conclusion was drawn with a dialectic certainty that despised fact. Many years ago a great revulsion set in against this method in the line of Voltaire's dictum that, as God made America's flies, He could also make her human beings. Hence the Bureau of Ethnology at Washington, which more than any other institution, has worked in the department of American anthropology, pays little heed to speculation, and the associated Americanists of Europe act largely upon the principle, America for the Americans. Yet it must be evident to all students of comparative philology alone that this principle is a false one, since its application in the case of Europe, Asia and Africa would have deprived science of its classifications of the Indo-European, the Ural-Altaic, and the Mbantu families of languages and peoples. The broadest extent of anthropological knowledge is quite compatible with the most minute and comprehensive intent of one of its sections. The student of our Canadian flora, for example, is not at liberty to treat that of the rest of the world with contempt, for his acquaintance with its orders and alliances is incomplete without some knowledge of the links furnished by the botanical observations made in other lands.

The days of Agassiz are gone by and few now believe in faunal and floral centres, including six protoplasts of American man. Theories of evolution, which have largely displaced his belief, can find no basis for the

development of the human species on this continent, seeing that it is deficient in anthropoid apes, although one worthy naturalist suggested that the bear, which, on the defence, assumes an erect form, might furnish man with a fitting progenitor. The profession that tribes and nations in all ages make to have been autochthonous are no more to be believed now of the Mohawks than they were twenty-five centuries ago of the Athenians. Almost all peoples come in time to associate their traditions with the scenes of their present home. It is morally certain that the Chinese originally dwelt in Babylonia, and that the Japanese once dwelt in northern India, but all their traditions, even their histories, are located within the bounds of their present empires. There is no physical peculiarity in which all American Indians of pure blood agree with the exception of their straight black hair, and that is common to all pure blooded Turanians, excluding Negroes and Papuans, in Europe, Asia, Africa and Polynesia. A great deal has been made of American languages under the term polysynthesis, but, as a matter of fact, a very large number of our aboriginal tongues are not polysynthetic, while some are almost monosyllabic, and the polysynthesis of America has its exact counterparts in Turanian-Europe and Asia and in the Tagala and similar dialects of the Malay. Professor Max Müller has protested against making polysynthesis a characteristic of any linguistic group, and MM. Jules Vinson and Lucien Adam have shown that American speech is not by its means differentiated from that of the rest of the world.

To the casual observer all Indians, dressed in the shabby clothes of the white man, unkempt and unobtrusive, may look alike, so that the generic name Indian or Red Man does duty for each and all; but our aborigines themselves and those who have lived among them in their native condition know better. No such an one would mistake an Eskimo for a Déné, a Déné for an Algonquin, or an Algonquin for a Dakota or Iroquois, any more than he would confound an Aztec with a Maya, or a Quiche, or a Chinook with a Haidah. Indeed, with scientific investigators the great difficulty is not that of differentiation but of integrate classification. This classification proceeds almost entirely on the basis of language, in spite of the vast variety of American dialects. Chateaubriand gives a peculiar character to the courtly Huron as distinguished from the savage Iroquois, his enemy and almost his exterminator, but it has long been well known that the two peoples are next of kin. The beloved people of the Cherokees, as Bancroft terms them, used to be regarded as a clan by themselves, till attention was drawn to a suggestion by Adelung in the *Mithradates*, when Mr. Horatio Hale exhibited the radical unity of their language with that of the Huron-Iroquois. This work of classification is far from complete as yet. One of the families most abundant in dialects past and present is the Algonquin which has great representation in Canada, embracing the extinct Beothik of New-

foundland, so well set forth by the Rev. Dr. Patterson, and the Blackfoot of the far west. Yet Father Morice, in his enumeration of the many tribes of the Dénés called by Mr. Pilling of Washington, Athapascans, tribes that extend from the Eskimo area far into Mexico, includes among them the Sarcees who form part of the Blackfoot confederacy. So, in ancient times, the Delawares, who are pure Algonquins, were adopted into the league of the Iroquois. It has been found that the Aztec language of Mexico does not stand alone, in spite of its peculiar *tl* syllable, but, with the Nicaraguan dialects, takes those of Sonora and the Shoshonese or Paduca family farther north into its alliance, while the Pueblo forms of speech are not alien to it. Classification looks in the direction of establishing the relations of all our aboriginal languages with two or at most three linguistic stems. Two of these are now certainly known.

In matters of dress, shelter and conveyance, implement and ornament, manners and customs, the Indian whatever his original derivation, has adapted himself to the condition of his American home, and has copied from his fellow what he has deemed most appropriate to it. In some of the Pacific States, in Mexico and in Central and South America, some tribes go entirely naked, a fact in itself suggestive of a South Sea origin, as is the meagre attire of some of the aborigines of British Columbia. But tribes of the same origin, forced into inclement regions and into the society of clothed savages, speedily adopted garments of the skins of wild beasts with the fashion of which their own ancestors were altogether unacquainted. The coronet of large bird feathers, according to all analogy, was of Polynesian origin, and appears in all its integrity on the head of Powhatan in Captain John Smith's history, but it caught the fancy of some of the Dakota tribes, as worn by Blackfeet or other Algonquins, and Catlin shows how the Crows availed themselves of it to the advantage of their personal appearance. The bark of the birch tree is a Siberian product, and has long been used in that northern country for the coating of summer houses, the building of canoes, the manufacture of boxes and baskets and for writing purposes, as well as for the protection of dead bodies buried in mounds. Many tribes that came to America never saw Siberia nor a birch tree, but they were quick to perceive the superiority of the light birch canoe over the heavy dug-out, and the adaptability of its material to the above mentioned ends, thus becoming copyists of those whose education had been Siberian. Indians as diverse in origin and character as the Dénés and Dakotas, the Crees and Blackfeet, who inhabit prairies and plains, have become quite accustomed to the use of the horse. With the exception of some coast tribes that are simply fishers, a few of which venture to attack the whale, all our Indians are hunters, although in the original abodes of many of them game must have been scarce and small.

The luxuriant vegetation of the Pacific islands renders pottery unnecessary, its place being supplied by joints of the bamboo, by gourds and the shells of cocoanuts ; but the ceramic art of the Turanian areas of northern Europe and Asia used to be, probably where exercised is still, of the same nature as that of this continent, such as has been exhumed from many mounds and as is still manufactured by the Pueblo Indians of New Mexico. According to tradition, the Algonquins were not originally potters and rarely practised the art, but some of them copied the practice from adjoining tribes. The use of wampum and of ornamentation in beads, originally sections of hollow shells, looks like the device of a maritime people, and many Algonquin tribes are adepts at it, yet in the transactions of the Imperial Society of Geography at St. Petersburg, are found coloured illustrations of Siberian bead ornaments, in design and general character identical with those so familiar in Canada. Scalping was a custom of the Northern Scythians in the time of Herodotus, and was almost universal in North America, but decapitation, judging from the practice of the Beothiks, was the original Algonquin substitute for it, as it is among the Malay-Polynesians, whose head-hunting is notorious. This same head-hunting prevailed among the Huastec-Maya-Quiche tribes of Central America, and among the Caribs and similar tribes of the southern continent. Loan arts and customs have done much to obscure the relations of different tribes and make aboriginal archaeology very much the same throughout the whole of America. Even the implements of the western coast tribes mediate between the stone of the Aleutian water-men and the wood and fish-bone of the Pacific islander of the South.

Much has been written by the late Colonel Garrick Mallery on the Sign and Gesture Language and on the Pictographs of the American Indians, but little attempt has been made to classify these or to trace their origin. The same is the case with Dr. Yarrow's Mortuary Customs. Lewis Morgan's valuable treatises on Indian clans and relationships, and on aboriginal houses and house building exhibit the same tendency to set forth the native American as one species, and level up or down all differences in kinship and architecture. Longfellow's *Hiawatha*, which, beautifully mixes up, in a measure borrowed from the *Fins*, the mythology of the Iroquois, Dakotas, and Algonquins, is a type of aboriginal studies in general, largely made without that respect of persons which is absolutely necessary to exact science. Extensive explorations have been made of ancient seats of civilization, and much has been written on the architectural remains of Peru and Central America, of Mexico and the Southern Pacific States. The cyclopean walls of old Peruvian cities rival those of Tiryns and Mycenæ, yet without any Greek feature. The Stonehenge of Tiahuanaco, supposed to have been set up among the ancestors of the still living Aymaras, in a single night by an invisible hand, claims kindred with that of Wiltshire in England, and that of

Kasseem in Arabia. The stone buildings of Central America, such as those of Copan, Palenque, Uxmal, and Chichen-Itza, as well as some within the area of Mexico proper, are distinct in character, and have been compared with such oriental remains as the temple of Boro-Bodo in Java, while their cartouche-like hieroglyphic groups exhibit relationship with the characters of the Easter Island inscriptions. The analogues of the Mexican pyramids and other stone structures may be found in ancient Japan, but the Casas Grandes, towards the borders of the United States, built of adobe or unburnt brick, were one not assured of their antiquity, might very well be placed to the credit of the conquering Spaniard. Pueblo architecture differs little from that of the walled villages of Tartary and the other aboriginal outlines of towns in Bashan and the Hauran. Finally, the cliff dwellings, high up in the rocky ledges of the western canyons, carry one back to the abodes of the Kenites in Mount Hor, who put their nest in a rock.

In Oregon and Washington and in British Columbia the mound-building area begins, and extends eastward into western Ontario, its chief extent in the United States being from Dakota to the Atlantic, southward to the Gulf of Mexico and Florida. Professor Cyrus Thomas's elaborate report, constituting the transactions of the Bureau of Ethnology for 1890-91, does not touch upon the mounds of British Columbia and the Northwestern States, but, beginning with Manitoba and the Dakotas follows the track of their builders east and south. Many of these mounds are small affairs, built solely for purposes of interment. Others, again of large size and very varied design, were simply raised platforms for a wooden architecture that has long crumbled into dust. Similar artificial mounds exist in the Japanese islands, in Corea and northern China, and throughout Siberia, clustering most thickly about the River Yenisei. They are also found in Tartary, in northern India, in parts of Persia and in the Caucasus, as well as throughout the whole of Syria. The Siberian mounds, the only class in the Old World that has been systematically explored, are identical in character with those of America, the chambered tumuli used for interment being of the same nature even to the layers of birch-bark spread over the body of the dead. Professor Thomas and Major Powell are both agreed that the mounds of America are of no very great antiquity, and that they were the work of the ancestors of existing Indian tribes that dwelt in the vicinity of their sites when the white man first became acquainted with them. When, however, these authorities limit the culture of the Mound-Builders to that which prevailed among the Indians at the beginning of European colonization, they either rate the latter more highly than early travellers indicate it to have been or depreciate the evidence of mound contents illustrative of considerable pictorial skill in gold and copper work and of much agricultural and commercial activity.

Half a century ago, Mr. John Macintosh, of Toronto, published a little book containing extracts from the writings of Santini and other travellers among the tribes of Siberia relating to their appearance, dress, warfare, religion, games, manners and customs, and paralleled these extracts with accounts of the American Indians published by well-known authorities. Humboldt in his day, and within a comparatively recent time, Commodore Perry's journalist, pointed out striking coincidences between Japanese custom, science, and art and those of the Northwestern peoples of South America. Lately, Mr. Kennan, in his "Tent Life in Siberia," identified our Indians in general appearance with the Koriaks and Tchukchis of that country; and, but the other day, Mr. Frank G. Carpenter found American features in Corea and Japan. Many Japanese junks have been driven to the Pacific coast of this continent within modern historical time, and some of their crews have taken up their abode where their vessels grounded. One feels, however, that such isolated facts and general coincidences, while sufficient to stimulate inquiry, are not ground enough for the foundation of a scientific dictum. Mere physical resemblance proves little, inasmuch as, in this continent, even among peoples whose languages show them to be closely related, there is often found a very great variety of formation and feature. Our aborigines have short heads, long heads and flat heads, and brains of a great variety of capacities. We have tall Dakotas and Patagonians, and stunted Eskimos and Fuegians. The civilized Peruvians and Mexicans appear to have been men of Japanese stature; while, judging by the Palenque Tablet of the Cross, the Cachiqual, who belonged to the Huastec-Maya-Quiche family, possessed the large well-nourished frame of the better class of South Sea Islanders.

Coming to scientific demonstration, perhaps the first to definitely associate our Indians with Old World peoples by means of language was Dr. Latham, who said they had all their affinities with the Peninsular Mongolidae, by which name he designated the Japanese and their related tribes. So far as the Algonquins, the Maya-Quiches, the Caribs, the Tupi-Guaranis and the Mbaya-Abipones are concerned, this is not true; therefore Dr. Latham must have had in view such tribes as the Dakotas, Iroquois and Choctaws. At the meeting of the first Americanist Congress, Professor Julien Vinson compared that isolated Turanian tongue, the Basque of the Pyrenees, with which he is thoroughly acquainted, with an Iroquois and two Algonquin dialects. He exhibited coincidences in grammatical construction, especially between the Basque and the Iroquois but failed to connect the vocabularies. Working on larger material than M. Vinson had at hand, I succeeded in discovering the laws of phonetic change or permutation of letters governing the relations of the Basque and the Iroquois, and the same were published in the Proceedings of the Canadian Institute. About the same time, an



honoured fellow of this Society, Mr. Horatio Hale, whether by the aid of my paper or not I have not heard, announced that the Basque and the Iroquois were members of the same family of speech, but drew the irrelevant conclusion that the Iroquois had come from Europe to America. This I confuted by showing, first of all, that the Basque stands in the same relation to a large number of American languages, including the Aztec-Sonora and the Peruvian groups, as it does to the Huron-Iroquois-Cherokee group, and secondly by exhibiting the wonderfully closer likeness to the latter of the continental branches of the languages of the Peninsular Mongolidae, such as the Koriaks and Tchukcheis, the Yeniseians, Yukahirians and Kamtchadales, even in long compound words.

The relation of the Corean, Japanese and Aino tongues, as well as of the dialects of Loo-Choo and the Meia-co-shimas, to the languages of Siberia, excepting the Yakut Turk and the Ugrian, is well established. As things that are equal to the same thing are equal to one another, it follows that Japanese, the best known of these forms of speech, must have extensive American relations. In its absence of polysynthesis and great simplicity of structure it resembles the Peruvian and the Sonora languages, with which its vocabulary is in general accord, but, on comparison with the Choctaw-Maskoki group, it appears that they, the Choctaw, Chickasa, Creek and Seminole, are virtually Japanese dialects. Thus the common Japanese words, *hito*, *kusa*, *foshi*, *sunu*, *yubi* and *nitchi* by a common addition become the Choctaw *hattak*, *kushuk*, *jichik*, *shinuk*, *ibbak* and *nittak*. These dialects are to Japanese as English is to German, or the Romance languages to Latin. While generally agreeing in their Peninsular Mongolidae resemblances, the Dakota dialects have peculiarities that intimately link them with the Aino speech of Yeso and Saghalien. Then the Basque and the Japanese are related? Undoubtedly they are, and the links between them are the Georgian, Lesghian, and other dialects of the Caucasus, and the varying speech of the aboriginal tribesmen of the Himalayas. The extinct languages of the Indo-Scyths, the Parthians, the Cappadocians, Phrygians, and Lydians, the Oscans, Samnites and Etruscans, the Iberians, the Picts, the Tuatha de Danans of Ireland, and the Silures of Wales belonged to the same great family to which I have given the name Khitan applied by the Chinese to that portion of their race which ruled the Celestial Empire for much more than a century.

Several years ago I succeeded in assigning phonetic values to the varying, yet radically similar, Turanian characters found on monuments of different kinds from Britain to India, and from India to the west of Nova Scotia. West of Syria the language they yield is archaic Basque, void of any polysynthesis, save that of the inclusion of the subject and indirect regimen pronouns with the two verbs substantive and active, and east of that region they yield archaic Japanese destitute of any

attempt at polysynthesis. With the western group of inscriptions we are not now concerned, but the eastern series has much to do with American origins. A study of the Buddhist inscriptions of India reveals the fact that the Buddhists, who were lords of northern India from the fifth century B.C., till at least the fourth A.D., were the Japanese and their congeners, and that the monumental facts are the data both of the Raja Tarangini or history of the kings of Cashmere and of the annals of the Emperors of Japan. The next series of inscriptions is the Siberian in a somewhat ruder script and in the same Japanese idiom. These begin with the fifth century A.D., and extend to the eighth, and they furnish the names and deeds of several Chinese Khitan kings and Japanese Dairis or Mikados, who apparently were never out of Siberia. Their Siberian empire had its centre about the Yenisei, and the name common to all their tribes was Kita as it was in India. In Klaproth's time a remnant still dwelt there whose name for an individual was Khitt or Hitt, and one of whose tribes was that of the Kenniyeng, meaning the same as the name of the Mohawks, Kanienke, the Flint people. Kita, Khitt or Hitt is the Japanese Hito, a man, and the American Choctaw Hattak.

Some Japanese tracings of inscriptions in the Siberian characters have been sent to me, but they are so defaced and fragmentary that, although their oneness with the Siberian is evident, they are virtually illegible. Doubtless more will yet be discovered in a more perfect condition. I have submitted specimens of the Indian and Siberian inscriptions, with key, transliteration, and translation, to the Canadian Institute, which has published many documents by me on the subject. Last year I contributed to its transactions a paper on Aboriginal American Inscriptions in Phonetic Characters. It dealt with two mound inscriptions from Davenport, Iowa, the Grave Creek stone from West Virginia, the Brush Creek stone and an inscribed effigy from Ohio, the Newburyport inscription from Massachusetts, and the Yarmouth rock of Nova Scotia. These seven inscriptions are all of the same character as those of the Yenisei, and that of the Yarmouth rock, the genuineness of which is incontestable, might have been copied, character by character, from the runes of Siberia, of the existence of which Nova Scotians and Americans generally are still in profound ignorance. The language the seven American inscriptions furnish is classical Japanese, and the dates recorded on some of them, reckoned from the *nirvana* of Buddha, ascend to the eighth century A.D. Some of their contents indicate that the tribes which once dwelt in Iowa and elsewhere along the Mississippi and the Ohio, gradually found their way south to Mexico.

The aborigines of America are not destitute of history. Casick's "History of the Six Nations," Peter Dooyentate Clarke's "History of the Wyandotts," "The Iroquois Book of Rites," and the "Walum Olum of



the Delawares," contain rather material for history than history proper, like the far scattered inscribed stones. But in Mexico, Central America, and Peru, there are veritable histories in the form of chronicles, compiled from materials existing in oral or written tradition before the Conquest. The Maya, Quiche, and Cachiqual documents of Yucatan and Guatemala may be set aside for the present, and the Mexican and Peruvian annals of Ixtlilxochitl and Tezozomoc, of Garcilasso de la Vega and Montesinos, claim sole attention. From these we gather that the Toltec or oldest Mexican dynasty began to reign in 721 A.D., and that it was expelled to the south by the Chichimecs in 1064, the very year in which the Peruvian monarchy began. The Toltecs were the Durdukku of the Assyrian monuments, the Dardani of the Greeks, and their Incas of the four quarters were the descendants of the Anakim of Kirjath Arba, and of the same blood as the royal Anzis of the Loo-Choo islands. The annals of Japan and of these islands show that an enforced migration of this stock from Japan took place early in the eighth century, and it seems that, while part of the fleet that carried the exiles reached the Loo-Choo archipelago, the greater part was driven to the American coast, there to found the empire of the Toltecs. The Chichimec and Aztec tribes, the remnants of which are the Shoshones and the Utes of the Paduca family, coming down from some higher point at which they had struck the coast, fell upon their relatives of Mexico, who at the same time were their hereditary foes, and expelled them to the south after the middle of the eleventh century. Other invaders of Mexico, lured southward by reports of its wealth, were the Mound-Builders of the Mississippi and Ohio villages, whose progress from the north was also hastened by the pressure of tribes belonging to their own flesh and blood that had traversed the Aleutian chain and had made their way across half the continent.

Once more returning to language, Professor Cyrus Thomas has lately stated that the civilization and the tongues of the Huastec-Maya-Quiche peoples of Central America are of Malay-Polynesian origin. This I stated in several publications issued in Britain and America many years ago, and as firmly I now repeat the statement. Having studied more or less completely the structure of over six hundred languages and dialects, I found that their most radical difference lay, not in any mere accident of polysynthesis or phonetics, but in something far more radical, a diversity in the logical order of thought. We who speak English and French are so accustomed to our own syntax, and are so confirmed in it by our Greek and Latin, our Hebrew and even our Celtic studies, that we regard it as the normal mode of thought expression. But the Sanscritist discovers that what he has always supposed to be the cart frequently goes before what he has regarded as the horse, and, on reflection, finds that there are isolated cases of the same kind in Latin, in German, and even in English. The monosyllabic languages and the

Malay-Polynesian follow his native order, but the other Asiatic and European tongues called Turanian invert it, after the variations of the Sanscrit which has suffered much from Turanian admixture. Language is made up of two classes of terms, whether words proper or particles, and these two classes are the concrete and the abstract, in other words, terms denoting being and action, and terms denoting relation or quality. The Indo-European, the Celtic, and the Semitic mind give prominence or priority to the abstract; the northern Turanian, to the concrete. The preposition *in* is an abstract term, while *house* is concrete. We say, and all the people we know, say "in the house"; but the Basque and the Japanese say "the house in," making the abstract term a post-position. In Aramaic we say Bar-Nabas, the son of Nabas, in Gaelic, MacDonald, the son of Donald, in French le fils de Pierre; but in English and in all the Teutonic languages it is allowable to say Nabas's son, Donald's son, Peter's son. The latter, with or without the mark of possession, which is a post-position, is the Basque and the Japanese order. As the abstract is subordinated to the concrete, so is the generic to the specific term. Preposing languages occasionally postpone as the Sanscrit does largely. There may be exceptions to the converse, but they are so few that it may be said that postponing languages never prepose. This is the most valid distinction of forms of speech I know, and I wonder much that the collectors of foreign vocabularies have not had their attention called to it rather than to far fetched terms of kinship which link the useless with the oft impossible.

By far the larger number of our best known families of American speech are postponing, like the Basque and the Japanese; they never use prepositions, nor do they prepose other particles denoting relation. Some Algonquin dialects use post-positions occasionally, but their logical and common order is preposing, which essentially differentiates them from the adjacent Dakota, Iroquois, and Choctaw-Maskoki groups. Many years ago I published a paper, now become exceedingly rare, entitled "The Affiliation of the Algonquin Languages," in which I exhibited the radical unity of these dialects with those of the Malay-Polynesian area, both in grammatical forms and in vocabulary. Algonquin features, their taciturnity and rigorous etiquette with each other, their lacustrine and fluviatile habits, their insular heaven, their creation from vegetable forms, their Manitou, which is just the *anito* or spirit of the Malay Archipelago with prefixed article, their head-hunting, lack of pottery and similar manufactures, failure to worship the sun, all combine with their language to show that, wherever they first landed on the American coast, they so landed at some remote period in large war prahus from the islands of the Pacific. What resemblance they now present, in appearance and dress, in arts and customs, to a certain extent in language, to neighbouring tribes, has been the result of long contact with them.

I have already said that Professor Cyrus Thomas now agrees with me in regarding the Huastec-Maya-Quiche family of Central America as of the same origin. Their dialects are very simple and are all preposing. At the last meeting of this Society, the abstract of a paper by me was read in which I furnished the first decipherment yet made of certain documents written in their peculiar hieroglyphic, the nearest form of writing to which is found on Easter Island in the Pacific. In that paper I have indicated the purely Malay origin of the Mayas, Quiches and Cachi-quels of Yucatan and Guatemala to which the personal appearance of these peoples, their religion and mythology, arts and customs, testify. The Abbé Brasseur de Bourbourg and Dr. Brinton of Philadelphia have translated the Maya chronicles and those of the Quiches and the Cachi-quels, so that they are now accessible to every reader of French and English. The inscribed monuments translated by me have no great antiquity, belonging to the early part of the fifteenth century; but there is every reason to think, from the displacement of the family to which they belong to the eastward by the Mexicans, that they preceded the fugitives from Japan in their occupation of the American coast. Other members of the same family were driven farther east into the islands of the Gulf of Mexico and the Caribbean Sea, where Columbus found them.

Many tribes of South America now dwelling in the eastern parts of that continent had a similar origin, as their languages and customs testify. Such are those that constitute the Mbaya-Abipone family of the Gran Chaco whose vocabulary and grammatical forms, as given in the earliest notices of them, are almost identical with those of the Friendly or Tonga islanders. The Tupi-Guarani family of Brazil is very different and seems to claim kindred with the semi-Papuan peoples whom the Fijians best illustrate. There are Papuan remnants in the Malay Archipelago and all the way south to Australia, whose postponing grammar and lexical peculiarities differentiate them from the true Malay-Polynesian. It does not follow therefore that a postponing language always denotes a northern Asiatic stock, so that the philological ethnologist in America will do well to make himself acquainted with the peculiarities of Papuan speech as found in New Guinea, the New Hebrides, and in Australia. Some of our west coast tribes have a Papuan air, and while employing many Malay-Polynesian terms acquired by long contact, speak languages that indicate a different source. A general acquaintance with the Japo-Siberian, the Malay-Polynesian, and the Papuan dialects is not a serious undertaking for an earnest student of American origins, and by acquiring it there is little doubt of his being able to solve all the main problems connected with our Indians. Japanese and Corean grammars and lexicons are now easily procured, while recent works in the line of Klaproth's *Asia Polyglotta* will give an insight to

the Siberian members of their linguistic family. Grammars of the Malay or Javanese, of Tahitian, Samoan or Tongan, of Efatean or Australian, and such collections of words as those in Crawford's and Wallace's Indian Archipelago, and in Mr. Horatio Hale's *Ethnology and Philology* of the U.S. Exploring Expedition will complete the outfit for a comparative study of the languages of the Old World and the New.

The records of the Siberian monuments, the histories of Japan and the Loo-Choo Islands, the brief documents of the Mound-Builders, and the chronicles of Mexico fix the arrival of the exiles from Northern Asia to the shores of this continent in the early part of the eighth century. The displacement of the tribes of Malay-Polynesian origin by them and their successors indicates that the islanders must have preceded the men of the north in the occupation of American soil. This is confirmed by the fact that there are no traces of Hinduism among the American tribes of oceanic derivation, an influence which made itself felt at least as early as the fifth century in the islands of the Malay Archipelago nearest to India. In that century began the pressure of numerous and warlike bodies upon the civilizations of the East and of the West. There were no Goths nor Vandals in the East but there were Indo-Scythians, Avars and Huns, who created great displacements of population both in northern and in southern Asia, and when the alternative was offered the weaker parties of exile or extermination at the hands of the conquerors, it is not to be wondered at that, in the large and well-provisioned junks and war prahus of ancient days, thousands of fugitives committed themselves to the mercy of the waves, and, by the same process that peopled the Loo-Choos and the Meia-co-shimas, and gave inhabitants to Madagascar, New Zealand, and the Sandwich Islands, found their way to the more distant American shore.

Our Indians are no new unsophisticated race or races in whose persons and achievements the problem of social evolution may be studied. They are the remnants of great nations long grown old and almost faded out of memory. Their divine, regal and princely names, such as Tockill and Tammany, Huascar, Yupanqui, Montezuma, Hiawatha and Tharon-hiawakon, are Old World names disguised, names of men who held regal sway in Babylonia and Assyria, in Palestine and in Egypt, when the Semite was of little account and the Aryan was hardly heard of. The history of our American peoples, in so far as we can recover it, is the key to the ancient history of the world when Turanian and sub-Semitic races were kings of men. Their position now, relative to what it was in antiquity, is like that of Dr. Schliemann's paleolithic find at Hissarlik just above Priam's Treasury of Ilion. The Siberian civilization of the Mound-Builders, the Japanese civilization of Mexico, New Granada and Peru, had they been fostered instead of destroyed by Spanish and other invading hands, might have emulated those of more favoured regions,

and have risen to the old level of the Tiglaths and the Amenophids in Assyria and Egypt, but the Spaniard was not altogether to blame. United they could have swept him and all other invaders back into the ocean by overwhelming force of numbers and by undoubted courage. Their own dissensions slew them; the same internecine strife that drove them across the Pacific, living in their souls as an endless vendetta, made them an easy prey. Now, doubtless, the negro considers himself better than an Indian, but the Indian, at least he of northern Turanian parentage, is a gentleman, an aristocrat, fallen though his fortunes may be. The Norman Conquest, Imperial Rome, and even the eponyms of Israel's tribes, are modern to him who traces his ancestry to a time when the pyramids of Egypt were yet unbuilt. The Indian belongs to a senile race; he has reached his second childhood.